

BARUCH's Work finished.  
A  
SERMON  
PREACHED

At the FUNERAL of that painful  
Labourer in the Lords Vineyard,

Mr. JAMES SHARP.

And now Published at the earnest request  
of his Friends.

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By Nicholas Blake, Preacher of the Gospel.

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*There the wearied are at rest, Job 3. 17.*

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L O N D O N :

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**BARUCH's Work finished, &c.**

Nehem. III. 20.

*After him Baruch the son of Zabbai, earnestly repaired the other piece, &c.*

**O**UR blessed Repairer, as he permits the making of breaches on the Walls of his own Jerusalem, and greater and smaller Foxes to enter into his Vineyard; so he creates repairers, and sends whom and when he pleaseth, allotting to every one of them their particular season, work, and talents for repairing of the breaches; or taking the Foxes that spoil the Vines with tender Grapes; and particularly observes the frame of every one he imployes, what heart they have to work, as *Neb. 4. 6.* the people had a mind to work, and how they begin and finish their piece of the work; for as he hath several pieces of work, and several workmen, so he allots to each their several piece, and indowments futable thereunto; and accordingly records and remunerates what they do, and as they do it.

This Chapter is a short, and yet a long history, giving us an account of the persons imployed in repairing work. Wherein the Lord doth greatly commend all of them, but more especially the repairer in my

Text, whom you find described and elegantly set forth to you by the Spirit of God in these Five Particulars.

1. His name *Baruch*, which is *Benedictus genus flexus*, i. e. a blessed and devout man; and indeed as his name, so is he, for he was a blessed and prosperous repairer, and finished his work, and was most obsequious and compliant in his copartner-ship with the rest of the repairers.

2. By his relation, he is the son of *Zabbai*, *fluxus vel fluens*, pointing out how communicative he was; one constantly imparting what he received for the good of others; and this his son answered in his practice: for as we shall hear, he was one that put forth what he had for the good of that work he was called to, or as it is in the Margent, the son of *Zaccai*, which signifieth pure and clear, such as indeed our *Baruch* in the Text was, being a man of a pure heart, and of a shining conversation.

3. He is described to us from his work; he repaired, he vehemently repaired, left not off repairing till all was finished.

4. From the manner of his work; he not only repaired, but did it earnestly, with burning Zeal, and an inflamed heart.

5. From the nature of the work, it was *Zions Wall*, Church-work; and more particularly, it was such a piece as was allotted him, which he earnestly repaired, his own part of the Vineyard, his own Watch-Tower; and that to the advantage of all the rest of the work that other repairers were taken up with; he did not advance his own upon the ruines of others, but with joint harmony, and common advantage finished his work.

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The only Doctrine I lay before you from the words, shall be this :

*That it's of singular commendation, and that which the Lord takes special notice of, and greatly values, when a Christian or Minister does their allotted part of Zions work earnestly.*

*Baruch* not only repaired, but did it earnestly ; how earnest was that other *Baruch*, who was employed by *Jeremiah* to carry the black Rolls that were sent from God by *Jeremiah* unto the King and Princes of *Judah*, whereof you may read *Jer.* 36. at large ; as a most obedient son of the Prophet he run, and faithfully discharged his part in that Ministry.

In the explication of this I shall take into consideration these Five Particulars. 1. The Agent, *Baruch*. 2. The Act, repaired. 3. The manner of this Act, earnestly. 4. The matter about which this Agent was so earnestly employed. 5. What is in all this that makes it so highly commendable, and why the Lord does notice the same.

The First thing is the Agent called out and employed in repairing his piece of the wall of *Jerusalem* : he run not before he was sent ; he consulted not with flesh and blood, being called out to this work. In every inferior Agent there be two things we must take into our consideration. 1. Their excellencies, as qualified by the Master-builder for their work. 2. Their weakness, as they are men subject to many Passions and infirmities, by reason of the tryals and oppositions they meet with in their work.

For the Excellencies of this Agent, I shall lay before you these Six.

1<sup>st</sup>. He had an excellent name, a man of a rare fame, *Baruch* in name and thing. And that 1. In his being blessed to others; *Benedictus*, as his name signifies, a man, a good man, a Minister; an able Minister is much, but a blessed Minister is above all; so a repairer, an earnest repairer is good, but a blessed repairer is better, one blessed of God with success, and made a blessing to others, and called by them *Baruch* the blessed. 2. In that he was *Baruch* the *genusflexus*, kneeling, devout and reverent in all his addresses to the Master of the work, of a sweet yielding and complying spirit with the rest of his fellow-repairers in all things, submitting to the will, and complying with the directions of his Master, and condescending to them of low degree.

2<sup>dly</sup>, He was a man of an excellent frame; he had a spirit suitable to his work, hot and moist; hot with a fire of Zeal to have his work finished; and yet moist, sweetly bowing and yielding to the various methods of God about him and his work.

3<sup>dly</sup>, He was a man of an excellent conversation: For 1. He conversed with the Master-builder to understand his will and pleasure, that he might conform all to it. 2. He conversed with fellow-repairers, that he might keep a correspondence in repairing with the rest of the repairers. 3. He eyed the end of both, which was to do his work according to the Master-builders directions, and for the good and advantage of all the rest of the repairers.

4<sup>thly</sup>, He was a man excellent in regard of his communicativeness, in that both he had enough to impart  
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for the good of others; and in that he most freely and readily did communicate what he had for upstirring of them in way of duty, that repairing work might not be retarded.

5thly, He was a man of a publick spirit, not only concerned in what was the publick cause, but was faithful with the Saints, taking part of their cross and despised work of repairing, and in opposing the publick defections of the time; he was neither a *Sanballat* nor a *Tobyah*, discouraging and drawing off others from the work; but a zealous opposer of all such, and earnest repairer of his piece of the Wall.

6thly, He was excellent in regard of his activity, he was a very active man, he repaired, and repaired earnestly; he was not in this inferiour to that other *Baruch*, *Jer.* 36. 8. who was so active for God, that the Princes said to *Jeremiah*, that he was stirred up by *Baruch* against them, *Jer.* 43. 3. But *Baruch* the son of *Neriah*, setteth thee on against us, &c.

And seeing we have hinted a little at this *Baruch*, the son of *Neriah*, *Jeremiah's* Scribe, I shall guess a little at the common weakness of Eminent persons, eminently employed, from what I find observed and recorded by the spirit of God concerning the forementioned *Baruch*; and that upon occasion of the many various tryals that he did meet with in his part of the work. As

1st, We find he was distempered in his expression, a usual weakness in repairers in all ages; you know, *Moses* in his restoring and repairing fell under this, and spake unadvisedly. *David* upon the account of his tryals spake unbelievingly. *Jonah* passionately, and *Baruch*, *Jer.* 45. 3. spake not like a valiant man ei-

ther of God, or his dispensations, but secretly and as one discouraged. *Woe is me now, I am left alone: Jeremiah is imprisoned, and King and Court is against me.*

2dly, We find he was distempered in his heart and affections with immoderate fear and perplexity, like *Jeremiah*, *I do well to be angry even unto death*, when he thought too much of his own cross, and cryed out, as *Lam. 1. 12*, *Is there any sorrow like unto my sorrow?* looking on difficulties that were in his way as insuperable, this made him faint in his sighing, and remiss in his zeal and activity for God.

3dly, In that it reached his mind, and did so vex and perplex him, that he found no rest, nor never would, if God had not observed his distemper, and sent him a Cure by the hand of *Jeremiah*: even so Eminent Instruments employed in repairing work, notwithstanding all their Excellencies, they may be much distempered in their minds, so that for some time they can find no rest.

4thly, Such may be the distemper, that it may reach their Prayer, and put them upon seeking great things for themselves; as *Baruch* was charged with this, so others may be guilty of the same. And that 1. As *Baruch* had a great desire to be excused from the publick noise of the Court, and that for his own greater quiet, and self-ease; so other repairers may be guilty of the same weakness, especially when they seek more of this for themselves, than comes to their lot: this was a branch of *Baruchs* seeking of great things to himself, and may be also found in others not inferior unto him.

2. As he, so may other repairers seek too great things for themselves, when they peremptorily seek to be

faith-

faithful to God in the trust he hath put them in, and yet to have the favour and countenance of great men, who are no great friends to repairing-work; it's never good when Eminent Instruments seek to please both parties, and cannot bear up against the frowns of great men. 3. It is a weakness, when persons imployed in repairing-work seek to be exempted from any cross or tentation that is common to men, especially when they see better than themselves not excused from it; *Jeremiah* was Imprisoned, *Baruch* had no will to come under the like lot, though he knew that suffering was the Masters lot; and to desire to be freed from this, was very inconsistent with the general calamities of the day, wherein God threatened to pluck up that he had planted, and to pull down that he had built up.

The Second thing to be taken into consideration is the Action, what this Agent did, wherein he was imployed; the Text tells us, in repairing his piece, he had a particular piece of the work allotted for his share; he had his appointed time wherein he was sent out to do it, and suitable furniture which he spends in repairing; which that you may know, I shall consider the original word, which is very Emphatick, and seems to branch out his work in these Eight Particulars.

1<sup>st</sup>, In that he so repaired, as one that was naturally concerned in the work; it was easie and pleasant to him, his rest and refuge was in his work. *Paul* could not commend *Timothy* more by any thing than by this, *Phil. 2. 20*, For I have no man like minded, who will naturally care for the things of your soul.

2<sup>dly</sup>, He not only repaired, but did it affectionately, he stirred up himself and others to the work; he did



what he could to raise his own spirit, and to provoke others to the highest pitch of activity in, and about good work. The word signifies to kindle or inflame, he inflamed all he could reach, and was still more and more rousing up himself; he stirred up his own gifts, and did what he could to provoke others to zeal and good works.

3dly, He so repaired as to re-edifie, and re-build what had been formerly built, but thrown down by the Foxes and Wild-Boars that came up upon his part of the Wall; he built and re-built without wearying; he did the same work over again, and repaired upon occasion of breaches in his Wall.

4thly, He so repaired, that he reformed and did mend what was amiss; he was not only careful to repair breaches, to prevent ruine, but to remove deformities that would marr the Beauty of his piece of the Wall, that so there might not only be a Sanctuary for strength and safety, but an Ornament for Beauty and Majesty.

5thly, He so repaired as to strengthen; he fortified his piece; he made strong work; as he himself was strong for labour, so he in repairing his piece of the Wall, not only made strong and firm work, but did thereby strengthen all the rest of repairing-work done by others; he did not build upon other mens ruins, nor did he weaken their piece of the Wall to strengthen his own, but in repairing his piece was singularly beneficial and strengthening to all the distinct parts of repairing works, and to persons repairing.

6thly, The word implies that he was no Lingerer or Loiterer about his work; he hastned his piece of the Wall; Zeal to the house made him quicken his motions;

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He knew his work, he considered his wages, and how pleasant quick dispatch was to the Master, and how commendable, wherever it is; and therefore he made haste, and delayed not to have his piece of the Wall repaired.

7thly, He was such a repairer as used and put forth a holy violence in repairing; he bursted forth, and this he did either against himself, in case he fell heavy and dull at work, by which means this work was not finished; a grievous thing to him, or else against others, who either had left off the work, or advanced slowly in it; who were repairers, but not so earnest as the work called for.

8thly, He repaired, and continued his work till he had finished; as zealously he began, so zealously he did finish his piece, his last works were as good as his first, his strength was not abated in the way, his fervency and diligence laid the last stone in his piece, without being either abated or lessened. Thus much of this Agent and of his Act, He repaired, &c.

The Third thing to be considered, is the manner of his performance, how he repaired. This the Text tells us, that he did it earnestly, *flagrante animo*, with a mind set on fire by love and zeal to the work. I shall only take notice of these Four from the manner. And

1st, He repaired earnestly, that is, he was intent upon it, and did it with much intentness and greediness of mind, longing to have all finished: what unwearied continuance was there in this man? still looking to the end, and halting to come at it.

2dly, He

2<sup>dly</sup>, He repaired earnestly, that is, though his mind was set upon the end, yet he carefully used the most proper means to bring things to an issue to their expected and desired end; he makes fools haste, that being intent on the end, either neglects the most promising means, or goes the wrong way to bring him to his desired and much long'd for end.

3<sup>dly</sup>, He earnestly repaired, that is, did most accurately observe what did most further, or retard his work; he took notice how the Wall went up, and what did most advance it, and surely made most use of that which was most helpful to the design; and did greatly rejoyce to see every thing going up and prospering.

4<sup>thly</sup>, He earnestly repaired, that is, he took great care to have every thing taken out of the way, that letted or hindered the going up of his part of the Wall, and did manfully oppose who ever offered to come up to hinder the going up of his piece of the Wall.

The Fourth thing to be considered in my Text, is the subject matter, about what this Agent put forth his act in such a manner, and that was the *Mount Zion or Jerusalem*, the Wall whereof had been broken down, and now a little reviving being granted in the midst of their bondage, the worthiest among them fall upon repairing work; which either was in the Mountain, and so was work on *Zion* directly; or it was to the Mountain, that is, such work as every way tended to the good of the Mountain. It was either Church-work in it self, or consequentially and reductively it was for the welfare of *Jerusalem*, either proximately or remotely; he was either digging or sowing, or mediate-ly

In repairing the breach in the Wall: he was as Paul describes true Ministers, one that could do nothing against the Truth, or Church of God, but for it.

But in the Fifth place, it may be required, Why does our Lord so much notice, and record such of his servants as have done their part of Zions work earnestly?

*Reason 1.* That his Baruchs may be had in remembrance, *Psal. 112. 6. the righteous shall be in everlasting remembrance.* And *Mat. 26. 13. Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her.* God not only remembers his Noahs, and causeth the waters of their afflictions here abate, but he will have them remembred, especially such of them as have been earnest repairers of Zions breaches, *Isa. 58. 12. and thou shalt be called the repairer of the breach, the restorer of the paths to dwell in;* and as the memory of the wicked is cursed, so the memory of the just is blessed; *Prov. 10. 7. The name of the wicked shall rot, when the name of the just shall be as an Ointment poured forth.*

*Reason 2.* Our Lord records his repairers that do their work earnestly, that thereby he may give proof and testimony of his love and respect to Zion, when he noticeth and commendeth those that take delight in her dust, and imploy themselves earnestly in repairing her breaches; he is said to love Zion more than all the dwellings of Jacob; here is my rest, saith the Lord, here I take delight to dwell; and if so, what wonder if he record and commend the man who is the repairer and restorer.

reflower of paths to dwell in, that he may have a dwelling to please him?

*Reason 2.* Satan and his Instruments notice and record such to defame, and oppose them; what mean these feeble Jews? will they build up all in one day? if a Fox come up, will he not cast down their stone Wall? So that such repairers have need of encouragement, and therefore the eyes of their Master is upon them for good, his hand with them as with the Apostles; he appears for their glory, when opposers shall be ashamed and confounded; and when they have done their work, not only gives them their wages, but commends them, *Well done good and faithful servants*; and records them in his book of remembrance.

*Reason 4.* Our Lord does this, that he may encourage after Ages to be worthy *Baruchs* in their day, repairing their piece earnestly, notwithstanding of difficulties, oppositions and manifold tentations; that ye be not slothful, but followers of them who through faith and patience have inherited the promises, *Heb. 6. 15.* we must be followers of such as dear children; our great Repairer, our blessed Jesus is, and should ever be a pattern to us; inferior builders should be imitated also. You know the patience of *Job*, and you have seen the end of the Lord; *David* told *Solomon*, I have done so much, my son; you must rise and be doing, and the Lord shall be with you; you shall have the Masters eye of direction and inspection; you shall have his good word; men may have an evil eye upon you, and will speak reproachfully of you and your work; may call you singular, hot-headed, furious and inconsiderate; but God gives thee another,



and far better testimony, and calls it a doing of thy work earnestly; and thus commends it in *Baruch*, that he may recommend the like practice to thee, to be imitated.

I come now to the Transcript of my Text, which though in every particular it be not so full and fair as the Copy, yet such it is as deserves our observation, commendation, and imitation; if it runs not parallel with it, it may be hoped that it comes not far short; and that *Baruch* in my Text, is not much more commendable in all respects, than our *Baruch*, who is now fallen asleep, having finished his generation-work; and who being dead, yet speaketh in so many living stones as he helped to build in *Zion*: thus repairing his piece of the Wall earnestly.

I shall use neither flattering stiles, nor cover his Paul with Hyperbolizing Elogies; but state the comparison, and set person against person, face against face, frame against frame, work against work, the Copy and Transcript, and leave you to judge of the likeness; and how conform our *Baruch* is to the *Baruch* in the Text, who were best acquainted with our dear Brother, and who now have heard of this repairer in my Text.

That I may methodically emblazon, and shew forth the virtues wherewith this Saint and servant of the most high God (who now hath taken the Kingdom, and is possessed of it for ever and ever) was qualified for repairing his piece of the Wall, and dressing that part of the Vineyard whereof the Holy Ghost made him an Overseer; I shall follow the method laid before you in the explication of my Text.

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And therefore First, Let us consider these personal Excellencies that were full and fair in the Copy, and were in their due measure in the Transcript.

As First, His Name and Fame, there being so much Air in this, and it being that which oftentimes meets with contrary blasts, and foul Air; as I cannot say, that it was never tainted by loose tongues; so I cannot say that he was never reproached, or that he was a man that all men spake well of; for then he had not been honoured with that eminent piece of his Masters Cross, which was to be evil spoken of; had been without this part of conformity to him, and might have feared that too. *Wo to you when all men speak well of you; and doubted much whether that blessing belonged to him, Mat. 5. 11. Blessed are you when men shall revile you, and shall say all manner of evil against you, falsely for my names sake.* But this I may say, That he was a Minister; and a labouring one, that needed not be ashamed of his work; a repairer like the *Baruch* in my Text: *Benedictus*, a blessed Minister, blessed with much work, great supplies of strength in the discharge of it, and with no small success, that makes the labourers work sweet and comfortable to him; and while I call him a servant, and a blessed servant, I tell you that God gave him a name better than the name of sons and daughters, and that is, to be a spiritual father unto many of you. And as he was blessed of God to be useful; so in the Second place, He may be called *genus flexus*, kneeling, devout and reverent in his applications to his Master, in your name, sweetly submitting all to the will of God; so of a yielding and condescending spirit to you, to all men, becoming all things, that he might gain some. ally, A

2dly, As his name was blessed, and bowing, so his frame was not inferior to our *Baruchs* in the Text: hot and moist, hot and zealous for God, and the City of his God, and in opposing every thing contrary to God; so moist and tender; tender-heartedness is the best frame for a Christian in a time of abounding sin, and threatened judgments: He often wished a head as a fountain of Tears, and Doves eyes always watring; and who knows but that the Lord hath removed him from the evil to come, because his heart was tender, as *2 Kings* 22. 19. and it was no strange thing to find it so, for that warming influence that heated his heart, melted it down, and made a moistness in the eye, by which it came to pass that as Comforts, Crosses; Words, and Works of God made an easie impressiion on his moist and tender heart; so this same made him more easily bow to the Yoke of Christ, and the many remarkable afflictions he met with in the course of his Pilgrimage.

3dly, As *Baruch* in the Text was of a shining conversation, so our *Baruch* in the Transcript (humane frailties being excepted) did rise and shine after many clouds had passed over him. There are three things that commend a mans conversation. 1st, The persons with whom he converseth. 2dly, The matter about which. 3dly, The end of his conversation. For the persons with whom the Apostle *John* in his first Epistle, *1 John* 2. 2. tells us with whom we should converse, Truly our conversation is with the father and with the son. And the Apostle *Paul* tells us that our conversation should be in Heaven, from whence we expect our Saviour:

And I doubt not but this is the constant care and prayer of all faithful Ministers, and was of this our brother in particular, if we may judge of this from the consideration of the persons he conversed with here below, viz. the excellent ones wherein was the greatest part of his delight; and as for the matter about which it was, if you look above, it was either to attain to a conformity to him, by walking with him, or to receive from him grace for grace, out of his fulness; or if you look below, then it was either to make such as are bad good, or such as are good better; either to bring sinners to a Saviour, or to confirm them in him. And Lastly, As for the end of his conversation, the primary and principal end, was the glory of his God and Master; the subordinate, the salvation of his own soul, and of those that heard him.

4thly, As *Baruch* in my Text was fluent and communicative, for what he got, that he laid out on repairing his piece; so our *Baruch* did not only ask rain in the time of the latter, but came down upon you as the rain, delivering to you what he received of the Lord, both word and Sacraments, for redressing and repairing of you; and so pressing and urgent was he, that he seemed as one that would not admit of a delay, much less a denial at your hand; and if your heart had been as his, you would have given the hand to the Lord, and come up to his Chariot, which is all Paved with love for the daughters of *Jerusalem*.

5. That as *Baruch* in my Text was a faithful man in the house of God, and in that particular trust that was committed to him, opposing every course of defection

fection that made against *Zion*; so our *Baruch* was no less faithful; he not only chused affliction with the people of God, but zealously contended for the truth, and opposed every course of defection in his day. I need not tell you what opposition he and others met with not long since, when armed Forces set themselves to batter down the several pieces of our Wall: I was then his Neighbour, and cannot forget how the Archers did shoot at him; and how notwithstanding, his Bow abode in its strength, and made him, and many more faithful and valiant in that day; the beginning of your reviving, and his witnessing for you, and of his gracious return to you, which he hath increased to this day, giving you daily liberty out of bonds, and meat out of the eaters, and made more discernable now to his praise, and our comfort. Lord grant that our ingratitude cause us not to be sent back again to a darker Dungeon.

6. As *Baruch* in my Text was a very active man, and repaired earnestly his part; so our *Baruch* was no less active in his sphere; there is no time since he was sent forth to repairing-work, wherein his activity on all occasions did not appear; not only doing what he could amongst his proper Flock, preaching, catechising, visiting the sick; in a word, in labours as much as any. But if ye will look to his occasional work, his labour therein was not small, which his abounding compassion to the Souls of notorious Malefactors prompted him to. Besides what most of you know in the last stage of his race, wherein he run as one that resolved not to rest till he had all finished. This made him grasp in so much work as his day was capable of, and



and made him assiduous daily, in teaching the younger sort.

And lest you should think that we only blazon his Virtues and Excellencies, I shall therefore compare his weakneses with that other *Baruch* the son of *Neriah*, a worthy man, indued with all the excellencies of the other; and who yet through manifold tentations fell under a distemper that would have spoilt him, if God had not cured it by *Jeremiah*.

And first, As manifold and long Trials run *Baruch* the son of *Neriah* into a high distemper in his expression, and made him cry out, *Wo is me now*, Jer. 45. 3. So this our *Baruch* by reason of his, was so far prevailed upon by them, as to be disordered in his expression, making him speak faintly and discouragedly, *Wo is me now*; especially that his last trial most to be lamented, considering that it did arise from them not only of his own house, but of his own bowels, which no question did aggravate his trial, as it did the Master's, *My own familiar friends*, Psal. 38. *Judas* was the betrayer of him.

2. As this distemper discovered it self in his expression, so likewise in his heart and affection, and made him faint in his sighing; such waters coming into the soul are bitter, and oft-times overwhelms the spirit; and then weakneses appears, viz. fainting in his sighing, courage failing, and dependency prevailing over the man.

3. This distemper seized the mind of the one and of the other; so that as the one could find no rest, so no more could the other; soul and bones vexed, as Psal. 6. till he came to this which you see, *where the wearied are at rest, and the wicked cease from troubling.*

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The Lord save you from being such troubles of faithful Ministers; lest when you cease to trouble them, you be troubled.

4. This distemper affected the grace of prayer in both; and that as the one did seek great things for himself, which would not have been so great, but with respect to the time wherein God was threatening to pluck up what he had planted; so our *Baruch* and many more might be guilty of that at such a time; and lest I should be mistaken, as if I intended worse than the Copy, I shall lay before you the three great things that both might be supposed to seek after.

As first, This was *Baruch's* infirmity; in that being wearied and tossed with publick business, he did too peremptorily desire freedom and exemption from this noise. *Moses* himself groaned under this, and said, *Have I born this people; that all the trouble of them lyes upon me?* Which was the occasion of Gods taking of the Spirit from him, and giving it to others. So it might be the great thing that our *Baruch* desired, to be freed from the noise he met with in his work, that occasioned some remarkable changes in his pilgrimage, that bin long not only cover, but apologize for by what is said.

2. This was *Baruch's* infirmity; in that he was too solicitous about the countenance and favour of great men that were no great friends to the Truth; and it was too much for him to seek this, when their faces were set against God. So it may be some of you will be ready to say, that our *Baruch* was weak in this, that he sought very much to do his duty faithfully to God, and yet so as to please all parties, which put him on such things which a prejudged person may be ready

to remember, looking over all the excellencies that were in him; but if such as *Baruch* may be thus prevailed on by tentations, let us take heed lest we also be tempted.

3. It was too great a thing in *Baruch*, and spoke out his weakness, in that he sought so much to be excused and exempted from some particular crosses that better than he had met with, and were lying under, as *Jeremiah's* imprisonment. So this might be the weakness of our *Baruch*, too peremptorily to desire to be excused from that cross which in all appearance did so much crush him, who had run with the horse-men under other trials.

I come now in the third place, to take a view of both in their Work, and to set Work against Work; *Baruch* in the Text repaired his piece of the Wall; and so did ours.

And first, Our *Baruch* not only repaired, but stirred up the gift of God that was in him, that he might do his work the better; and did what he could to provoke others to zeal and good works: the best confirmation of this, will be your zealous up-stirring of yourselves, and provoking one another to follow this Copy that he hath laid before you.

2. As he in the Text did repair and rebuild; so our *Baruch* made it his business to re-edifie what was at any time broken down, both in doing the same things, and repairing the same piece of the Wall again, that he might repair the breach. As his work was to quicken such as were dead in sins and trespasses, so to restore such to life as through security and untender walking

that least much of what they had, and the little that remained, in a readiness to dye.

3. As *Baruch* in the Text did not only repair breaches, but reformed what was amiss in the work, what marred the beauty of the Building; so our *Baruch* not only made it his work to bring you into a safe state, but did what he could to make you rise and shine, seeing your light was come, and the glory of the Lord risen upon you.

4. As *Baruch* in the Text so repaired as to strengthen; he not only did work, and strong work, as to his own piece; but did strengthen the hands of other Repairers: so our *Baruch* not only laboured to strengthen the feeble of his own flock, and to make the fearful heart strong, but did what he could to strengthen that piece that belonged to other repairers, by his frequent Lecturing in several places.

5. As he in the Text was no lingerer; so our *Baruch*: no sooner was he sent; but he run; he had the Hinds foot; did not linger long; a labourer, no loiterer; as a man fit for his Masters use; and prepared for every good work; as one newly come up from the washing, bearing Twins, a noble design for the glory of God, and for the salvation of the souls of others; as one winged with faith and hope, with love and longing to have all finished.

6. He was such a Repairer as did his work with a holy violence, knowing that the strong man was not easily cast out, and that the kingdom could not be taken but by force; and that either against himself, because he had not finished his work; or against others, who either had laid by their work, or advanced slowly.

2. As *Barnab* in the Copy continued at work till all was finished, and did not give way to discouragements, to cause him cease from the work; so our *Barnab* in the Transcript did not only continue notwithstanding of all discouragements to take him off from it, but his last works were his best works, sowing in the Morning, and at Evening not withholding his hand, not knowing whether this or that should prosper.

And if to all this, in the 4<sup>th</sup> place, you will consider, and compare the manner of their repairing, you will find a sweet semblance between the one and the other.

And 1. As he in my Text earnestly repaired, that is, naturally, so our *Barnab*, naturally did that which he did in repairing his piece; his mind was so bent upon his work, and delighted in it, that he naturally cared for the things of your soul. I may say in a great measure, it was his meat and drink to do his Fathers will.

2. He repaired earnestly, that is, with great fervency and affection, great intentness of mind, still looking and longing to have all finished, which in part may excuse his engaging himself in so much work.

3. He repaired earnestly, that is, he conscientiously used all appointed means conducing to his expected and longed for end; he employed himself both about foundation and superstructuary-work, plowing and planting, watching and watering old and young, looking up to Heaven for the increase.

4. He repaired earnestly, that is, he narrowly observed how things prospered; and grace did grow, and endeavoured never to break the bruised reed, nor quench the



the smacking flux; neither to overdrive what was with young, nor refused the Lamb a place in his bosom.

5. He repaired earnestly, that is, he zealously contended for the truth when it was invaded on his piece of the Wall, according to his ability, and humbly called in the help of others, when Foxes greater and smaller were too many for him; and daily laboured to have that taken out of the way that hindered the progress growth, and enlargment of his building.

And in fine, if you will consider that the subject matter was *Zion*, or work about *Zion*, either Church-work directly, or that which tended thereunto, as his educating of the youth; for he was either in his Church as a Pastor, feeding them; or in his School as a Master, hewing them that they might be fit stones for the repairing of breaches; leading on his people as a flock, in a storm, to a place where they may rest at Noon; and leading them into the banquet of Wine for repast. I say, if you will put all these together, and consider them, you will find a Transcript very like the Copy in my Text, and so one worthy to be commended for our imitation, and remembered with joy.

And now as by this comparison, I have given you a just and charitable account of him who is gone, so I would also give you the particular improvement of all.

And First, Seeing a Minister, and a blessed Minister, who repaired his part of the Wall earnestly, is fallen asleep, can we behold this, or hear of it, who are Ministers, and not hear this speaking aloud to us, at least for my self, who am the least of all Saints, to whom

this Grace is given us. To seek the insearchable riches of Christ, I cannot but hear both the Copy, and Transcript pressing me to follow the Copy in the Text, and to be cautious, lest these weaknesses be found in me that were found in others. We have been at much pains to attain the name of able Ministers; but that which is better, is to be a blessed Minister; blessed our selves, and a blessing to others. It may be feared, that many in our day are sent to make ears heavy, and hearts fat, till all be destroyed: we must obey Gods call, it's true; but is it not more comfortable to be employed in healing of the Nations, and blessed with good success in our work? Doth not this call us to look to our frame; and see whether we be zealous for the Lord of Hosts; whether we be fire, or dow in our upperside in our acting for God; and whether we be of a tender heart, mourning for all our own and the sins of others: we reprove many sins that we never mourn over: may not some of us say, *My moister is turned to the drouth of summer*. Are our conversations like the Copy? do we converse with the Father and the Son, and that for the obtaining grace for grace, to the end, that our Lord may be glorified, and souls saved in the day of the Lord? should we not study to receive more, and to be more liberal in our devisings for God, and in communicating whatever we receive to them? he sends it without respect of persons. Ought not we courageously oppose the defections of the time, especially when we see whether all this tends: namely, the depriving of us, and our posterity of the Gospel? will it be comfortable to some called Ministers to know at last, that they were made the scourge for vexing of the true Martyrs, that earnestly have, and would repair their

that place, nor that they have given way to a *Satan*.  
 I would add a *Prayer* to influence the whole work of the  
 sowers, who yet put not forth their hand to the  
 Work, except it be to build hay and stubble on the  
 precious foundation, that out of this there may a fire  
 break out to make desolate *Zion's Palaces*. O where is  
 the man that rules with God, and is faithful with the  
 Saints in our day! Let neither their full cup, nor the  
 work of them that turn aside, cleave unto us.

Can we read the Copy, and not see that it calls up-  
 on us to be more active for God, stirring up that gift  
 that is in us, provoking others to love and good works?  
 It is true the enemy sows his tares, casts down what we  
 built up; but should not we rebuild all again, that  
 breaches may be repaired? Let us not think it enough  
 to get our people brought in to a safe state, but to a  
 shining conversation, that beauty and strength may be  
 the two pillars in our little sanctuary, in our burning  
 bush, yet not consumed. Our Enemy is swift as the Ea-  
 gle, such as turn aside as the swift Dromedary. Let us  
 neither be slow in heart to believe, nor in hand to  
 work. Let us use a holy violence, and chuse rather to  
 endure hardness, to please our Master, than to indulge  
 our flesh. Let us go on till we finish, with that same  
 fervency and burning zeal against all opposers, and ar-  
 dent love towards all the lovers of our Lord Jesus  
 Christ, keeping close to our piece of the Wall, doing  
 what we can to strengthen the hands of one another;  
 so shall we be *Baruch's* recorded and remanerat, when  
 our Lord comes to make up his Jewels, as these who  
 have repaired our part of the Wall earnestly, and find  
 that the Spirit of our *Elm* rests upon us.

and our Father who is in Heaven, Amen.

And

And

And does not this likewise speak words of caution to us? We have fallen in a tempting place of the wilderness; we are in perils every where; let us beware that none of these things move us either to speak unadvisedly with *Moses*, unbelievingly with *David*, passionately with *Jonah*, or discouragably with *Burneh*, *Who is we now*. We should beware that we abate not our courage; we shall reap if we faint not; to fight for the abominations of the time, is our duty; and to go between the porch and the altar weeping and praying, *Spare thy people*; but to faint in our fighting, neither suits our Cause nor our Leader and Commander, who is for us, be where he will, and while he hides, and will return to us again, *Ezek. 36. 10.*

We should beware that our minds be not disturbed; it's a part of *Zion* her song, after the Lord hath opened her gates, *Isa. 26. 34.* That he will keep them in perfect peace, &c. Who can be still, knowing that he is God? If we cannot rest in our minds in the day of trouble, let us beware of self-seeking in such a day, or seeking great exemptions and privileges for our selves. Let us be content with our allotted Cross, for he hath said it, *I will never leave you nor forsake you.*

In the next place I address my self unto you who were the flock of his pasture, and the sheep of his hand. Certainly this matter belongs to you in a special manner. What the young prophets said to *Elisha*, that would I say unto you, *2 King. 2. 5.* *Know ye not that the Lord hath taken away your Minister from your head to day*, both in the midst of his work, in midst of his days, and in the greatness of his strength? I have but three

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three words to speak unto, as the voice of this rod,  
and of him who hath appointed it.

The first is a word of *Lamentation*; and that in remembrance of this, that when he wept over you, considering the misery many of you was under, and the hazard you were in of losing your immortal souls, you then rejoiced. What was said of *Judah*, may be said of many this day, *When thou didst evil, then thou rejoicest*, Jer. 17. 15. As our Lord Jesus wept over *Jerusalem* when the people did all rejoyce; so it is with his servants, that they are left by their people to mourn alone, and to pray alone, while they with *Israel* are dancing about their golden calves: You laught, but your Minister wept, considering how little you knew of these things that belongs to your peace. And therefore be afflicted, and mourn and weep now; let your laughter be turned unto mourning, and your joy to heaviness, if you would have the Lord lift you up in due time. Let it not be said of you, That the Lord hath smitten your Pastor, but you have not grieved.

2. Lament your loss. Do you as yet understand what it is? or have you laid it to heart, and yet not pour out tears unto God? I have told you what really I judge him to be, a Repairer, and an earnest Repairer; and if you have found him such an one, O what a loss do you sustain this day! ye have lost the company of a Saint, the labours of a painful Minister, a lighter of your Candle, a Champion for your Master, the blessing of a blessed Minister, who hath been blessed to you, whatever he hath been to others.

3. Lament and be humbled for the sins among you, that thus have provoked the Lord against you; such a breach



a breach as this may draw tears from the parent heart, and the most chaste eye; and ordinarily for such as are least guilty in this case, that mourn most. But if thy hand has been against this Repairer while he works, and if thy hand hath been upon him to cut him off from the Land of the living; if thy hard heart hath broken his; if thy refusing to walk in the light, hath provoked God to put out this Candle, and remove this Candlestick: if thy refusing to be reconciled hath made the King call home this Ambassador of peace, What great reason have you then to lament?

4. Lament that God hath taken him away before the Word took hold on thy heart and conscience, before thou awaked out of thy sinful security, before Christ was formed within thee by his Ministry, before thou was altogether persuaded to be a Christian; and that now thou art left halving between two, and knows not which to take to; and so much the rather, that this is not the first Minister that hath gone to heaven, and whose Funerals you have attended in a Christless, graceless, hopeless, and miserable condition, which till now thou hast not laid to heart.

5. Lament and be humbled that he hath taken him away at such a time when he is threatening many, as *Zeak. 11. 9. Then said I, I will not feed you.* Do you not know how many seek to destroy you this day? Have you not heard that all of us look for a storm, and a scattering? one such as that *Joh. 6. end?* To smite a Shepherd at any time, is sad; but to take him off when a storm is coming on, is dreadful, as if the same Lord had said concerning you, *That which dieth, let it dye; and that that is to be cut off, let it be cut off.*

6. Lament

( 35 )

Lament over this and the like dispensation, as it prognosticates evil to come, *Mat. 27-1. The righteous are taken away from the evil to come.* Who knows but by this he may make way to his anger? for the Repairer is took off his work before breaches be made up, and while there are but few or none to stand in the gap to turn away wrath, that he may not destroy the Land.

A second word is of Exhortation, and that in these particulars briefly.

As 1. Trust not in man, nor in the sons of men, for wherein are they to be trusted? every one walks in a vain shew, and promise to stay with you a much longer time than they can. We appoint bounds to one another that we can never come to; for it's not one with his who is the Sovereign determiner of times and seasons; here you see one gone to bed at noon-tide of his days, and in the fulness of his strength: cease therefore from man.

2. Let us never give place to security, but watch and pray always, for we know not in what hour the Son of man will come. Let us so walk, that we may be found of him in peace. 3. Let this stir all of us up to imitate this Copy in my Text; work while it is to day, for the night cometh; repair, and earnestly repair, that you may be able to stand in the evil day, and smite your course with joy. Stir up your selves, provoke one another to zeal and good works; make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. 4. As God hath made you one piece about which he employed the Repairer who is gone, I pray you so continue;

tinuity and suffer none to divide one of you from another. Let none of you seek your own things, but the things one of another; and let all of you pray the Master builder to send you such a blessed repairer, as may make you find that he hath turn'd your loss into gain, and given you a meat-offering and a drink-offering with a blessing.

3. From this you may take a word of reproof; such of you as would not be wrought upon, would not be repaired by this Repairer, such as weakned his hands in his work, such as built against him, who were ready to ruine what he repair'd, or who at last might be eminently instrumental in taking him off from his work. As for particular circumstances, I leave to mens own Consciences; but such would do well to consider, that it's no small thing to bring a Ministers, and a blessed Ministers Head to the Grave in sorrow; that it's yet more terrible if thou be one who ought to have been the staff of his old Age; if one whose soul hath been dear to him as his own; if one from whom honour was due by all the bonds of nature and Religion: it's yet more terrible if such in all this should justify themselves, and harden their heart against the Almighty. May not such fear, if they truly repent not, that now when they cease to trouble, they shall be troubled? and lest God cut them off in the midst of their days? I say not this for any other end, but to awaken you, and excite you to repentance. Our Lord is gracious and full of compassion, if you seek him he will be found of you, he will be gracious at the voice of your cry. If persons guilty will take hold of Gods strength, that is, his Mercy, we shall, for the loss of one, have many Repairers.

And

And now one word more to his afflicted yoke-fellow, a co-partner with him in all trials. Now I am left alone; Pray you consider that you are not alone; for the principal and chief Repairer is yet with you, and who will never leave you nor forsake you. Ah! the desire of my eyes is gone. Bless God that he died desired, and that in an acceptable time, in much peace; faint not in your fighting, but rise to your work, and the Lord will be with you; remember that there is much of your work to do, let not this astonish you so as to disable you from duty: put in your claim, lay hold on him for your Husband, Shield and Judge; leave your fatherless Children on him, let him teach, feed and keep them. In a word, be still knowing that he is God, and hold your peace, knowing not only that he hath done it, but that he will be sanctified: And make it your business to know for what he hath spared you, and set about the doing of it earnestly till all be finished.

That I may close all with a word in general to the multitude. I have been telling you of one repairer in my Text, another in the Providence: I have the best of all to tell you off, at the Fathers right hand, namely, our Lord Jesus Christ, who is, and only is the repairer: though he makes use of our hearts, heads, and hands, and employs them in doing what is his great repairing and restoring-work; he it is that makes peace, restores to favour and friendship with God; he restores to life. Now let me perswade you, if there be any consolation in Christ Jesus, by the life that you may have in him, by all the promises made to you in him, by the life and dying of our Lord Jesus, by the terrors of God, the torments of Hell, the jaws of death

yourself, and the multitude of sinners, who are in the  
youths sake, desire of Christ to give himself for them,  
make use of him in repairing, and to fill the breach  
to perfection, for acceptance of what you do, and for  
a blessing to make you every way blessed. O let none  
of you dare to follow this Corps, who will not have  
our Lord Jesus Christ to reign over you.  
|| And so say no more, seeing what you have heard  
you cannot but see the riches of Grace which this glo-  
rious Repairer bestows upon his under-workmen, his  
Labourers; O! then do as they in *Math. 9. 8. But*  
*when the multitude saw it, they marvelled, and glorified*  
*God, which had given such power unto men.* Now you  
have heard what is in my Text, what you have heard,  
that you have seen many times, Go hence admiring  
and adoring the bounty and goodness of such a one:  
And by all, be perswaded to do your work earnestly,  
that of you it may be said, as in my Text, *That he*  
*repaired earnestly his piece of the wall.*

**FINIS.**



